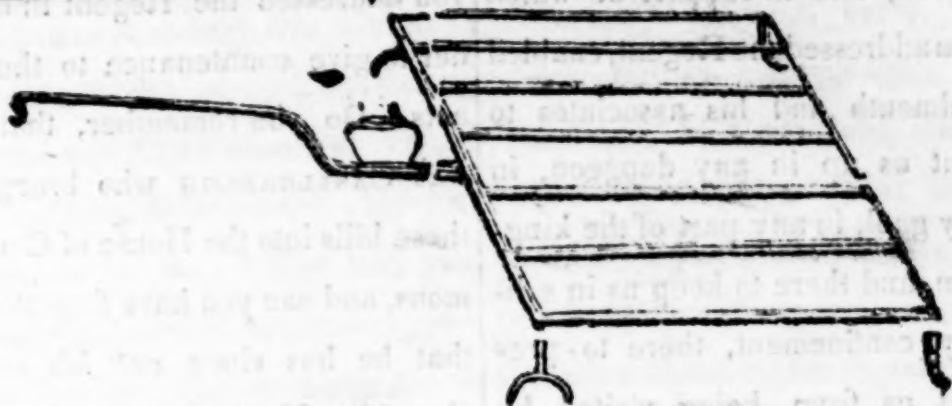


COBBETT'S WEEKLY POLITICAL REGISTER.

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“ I will betake me to their temporalities.”

Speech of Henry VIII. in 1526.

THE PARSONS' REGISTER.

TO THE HAMPSHIRE PARSONS.

Kensington, 18th July, 1827.

PARSONS,

Do you remember that, in the year 1817, you came, *in a body*, to put and carry, at a county meeting, an address to the then Regent and now King, which address was intended to give countenance to, and even to justify, the acts just then past, or passing, to suspend the Act of Habeas Corpus, and to empower Sid-

mouth and Castlereagh, or either of them, in conjunction with one or two more, to shut up any of u that *they* might suspect of treasonable practices, and this, too, solely under their own warrant, without any crime specified, without our being confronted with our accusers, without being told even the names of our accusers? Do you remember this, Parsons? Do you remember, that these acts, of

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[ENTERED AT STATIONERS' HALL.]

which you expressed your approbation, and in support of which you addressed the Regent, enabled Sidmouth and his associates to shut us up in any dungeon, in any gaol, in any part of the kingdom, and there to keep us in solitary confinement, there to prevent us from being visited by friends or relations, there to feed us and clothe us as they pleased, and there to deprive us of the use of pen, ink, paper and books and all publications? Do you remember, Parsons, that these acts were most vigorously enforced on the persons of many, many Englishmen, who were thus imprisoned and were completely ruined, and their families made miserable paupers, and that the sufferers were never brought to trial, never had their pretended crimes defined, never knew their accusers, and that many of them, though they had never been even *accused of any crime*, were compelled, before they were discharged, to enter into *sureties* for the *peace and good behaviour*!

Do you remember, Parsons, that you addressed the Regent in order to give countenance to these acts? Do you remember, that it was CASTLEREAGH who brought these bills into the House of Commons, and can you have forgotten, that he has since *cut his own throat*, at North Cray in Kent? Do you remember, Parsons, that, when these bills were before the House of Lords, JENKINSON (called the "Earl of Liverpool") said, that he (who was the Prime Minister) and his colleagues were "*resolved to pursue the stern path of duty*"? And, Parsons, do you happen to know what is the state of this Jenkinson NOW? Do you remember, Parsons, that we opposed your address at the county meeting, and that it was no more *voted for* than the Alcoran was voted for there; but, that it was, by FLEMING, or WILLIS, the then sheriff, declared to have been carried, though hissings and hootings were all the votings that there were for it? Do you remember that it was brought to the

meeting ready engrossed upon parchment; and that the mover of it was that very SIR CHARLES OGLE, whose *estate has recently been sold* to a Colonel of Volunteers from Worcester? Do you remember, that I then told you, that, instead of expressing your anxiety for the preservation of religion (which you did in your address), you ought to express your anxiety for the preservation of *tithes*; for that you would find, that Suspension Acts and Power of Imprisonment Acts would not pay the fundholders; and that the fundholders *must be paid*, and would and *should* be paid, as long as there were public property, of any sort, to pay them with; and, further, do you remember, that I bade you recollect, that *tithes were public property*, if they were in the hands of the Parsons, Bishops, Chapters, Colleges, or Corporations, whether these latter were lay or clerical?

Do you remember all these things, Parsons; and, do you remember, further, your bound-

less exultation, when the news reached you, *that I had fled to America*? Though some, indeed, farther sighted than the rest, said, as I was told, that it was a *pity* that I was *gone*! Well, gentle and just souls, here we are, all happily met again; and, the question about *tithes* is yet to be settled. The question is an important one; and I will discuss it with you, now that we have *the time*, and are all in a state of peace, and of good humour, with each other.

The terror that prevailed amongst *you*, amongst all the Parsons, more than amongst any other body, or class, during "*late panic*," is notorious, and it was, at the time, most ridiculous. A *bishop* (as the newspapers told us) standing behind the counter of a banking-shop at Cambridge, endeavouring to persuade the people that *all was safe*, was merely a specimen of what was going on amongst you. I was told of a Cock-Parson in Suffolk who had been, at a very early period, ap

prised of what was going on in notes; and corn, hay, roots, calves, that saying of the English TUR-
 GOT! How quickly your minds would rush on to the practical consequences! How quickly you would ask yourselves, what the soldier, for instance, would be likely to tender to you, in a transaction of *barter*. "Come," would he have said, "Master Parson, I want to barter for a *tithe-pig* or a lamb or a basket of eggs; here is my *haversack*." By-the-bye, I here find, by mere accident, an explanation of that apparently fool-like expression of BURDETT, that "*to have is to have*." A soldier's *haver-sack* means a thing to put his *havings* into. It is made up of two French words, AVOIR and SAC. Avoir means *to have*; when used as a noun, it means *property, goods, things possessed, or havings*; and when a soldier has once got any thing into this sack, be it lamb or fowl or goose, the *having* is very safe, I assure you. "Here, then, is my haversack," says the soldier, holding the mouth of it wide open; "Come, let us have a pig." "Well," says the Parson, "but where's your money?" "Money," says the hero of Waterloo, perhaps, "we are in that state which Mr. TURGOT calls *barter*." "What have you got to give me in exchange then?" says the Parson.

"Have you got any cloth, linen, (it must be very *fine* I must tell you, for my wife don't like coarse linen); have you got any groceries, fish, turtle, or wine?" "Come, none of your nonsense," says the soldier. "Well," says the Parson, "what have you got, then?" "Why," says the other, feeling about him, "I have got my *bayonet* here, and, at barracks I believe there are a bullet or two and a little powder"! Cursedly indeed must you have been frightened when our TURGOT talked about barter: it would instantly rush into your minds, that there must, in such a case, be an end of the thing in a twinkling. You would know well that the *millions* would have nothing to barter: your having read so many Latin and Greek books, or, rather, having poked your noses into them, has hardly (though well calculated for the purpose) made you so beastly ignorant as not to see, that, when things come to a state of barter, the question is not, who has got the *law*, but who has got the *arms and legs* on his side. Now, if "*late panic*" brought us to within *eight and forty hours* of a state of barter, another panic may bring us, as the sailors call it, "*chock block*" home to

the point. To prevent this worst of all possible occurrences, the Parliament has enacted that the one pound notes shall cease at a certain time, without perceiving, apparently, that the cessation of those notes would produce just the same effect. And one wonders, too, how they came not to perceive it; or, at least, any body would wonder at it, that did not know them as well as I do; for, what was it that brought us to within forty-eight hours of barter? It is notorious that it was the stoppage of banks: that is to say, the making of their notes of no value; and where is the difference, whether they be put out of existence in this way, or put out of existence by act of Parliament? Those who passed the law do not seem to have seen this, however; and here we are, patiently waiting for the hour when the state of barter is to arrive. Arrive, in one way or the other, it must, unless measures be adopted to make an "EQUITABLE ADJUSTMENT" of the nation's pecuniary affairs; and that adjustment never can be equitable, unless all the property, *which is public property*, be applied to the liquidation of the debt, *before one farthing of reduction of the interest of that debt shall take place.*

You see the danger: nobody would be so sorry as you, to see this question brought to issue. I have, lately, in the "History of the Protestant 'Reformation,'" Part the First; and, now, only last week, in my Introduction to the List of Abbeys, Priories, Hospitals, and so forth, taken from the Catholic and given to the Protestant clergy and others, so clearly shown, that the tithes, that all the property enjoyed by Bishops, Chapters, Colleges and Corporations, is public property; I have so clearly shown this, by reason as well as by the highest authorities; I have so clearly shown, that SIR THOMAS BARING'S title, for instance, to STRATTON and MICHAELDEVER, is not worth a single straw, unless we allow, that this present King and Parliament have a clear constitutional right to dispose, as to them it shall seem meet, of your tithes, glebes, parsonage houses, bishops' manors, quit rents, and fines, and of those of the Chapters, Colleges, and Corporations; I have so clearly proved this, that I will not repeat the facts and arguments here. And, if this be property *belonging to the public*, would you like to have this question arise: namely, whether that property should remain untouched by the King and Parliament, while that

King and Parliament forcibly reduced the interest of the public debt; or whether that property, so belonging to the public, should be applied to an honest discharge of the public's debt!

National faith has been the watchword of these latter days. I am for public faith being *strictly* adhered to. No one, whether nation or individual, can by possibility pay *beyond the extent of his means*: no one can pay *more than he has to pay with*; but every one is bound to pay, to the extent of that which he possesses. You will tell me, and I shall readily agree, that an individual is not to pay to his destruction; that it is against all law known amongst men, to give the debtor the power of destroying his creditor. All nations, ancient as well as modern, including the ancient Britons themselves, took care that the means of preserving existence should be left to the debtor, no matter what the nature of the debt or the circumstances under which it was contracted. In the State of New York, the English law of distraint for rent, for instance, has been so altered, as to take away from the creditor the power of actually stripping the debtor. Our law leaves him his clothes that are on his body, and

some little matter more, perhaps; but the American law leaves him his bedding, his cooking materials, and the means of sitting at table. A bankrupt is compelled to give up his *all*; but that all is not intended to include the clothes upon his back, and I do not know that it includes the tools necessary to earn his bread with. So that, though the creditor is entitled to payment as far as the means of the debtor will go, this is not to be pushed to that extent of demand which would deprive him of the means of existing. The same may be said with regard to the engagements of a nation. When it has made loans, and engaged by law to pay the principal or the interest on certain conditions and at a certain rate, it is bound to act according to that law; but, here again comes the exception: it is not bound to pay till it destroys itself: it is not bound to leave itself without the means of purchasing cannon, powder or provisions for armed men necessary to its defence against a foreign foe. It is not bound to pay to the money-lenders till it has no money left to pay the officers of state, the officers of justice, or any other body of persons, whether civil, military, or naval, necessary to

the maintenance of the state and to the preservation of peace, order, and happiness at home, and the maintenance of its usual powers abroad. In short, not to maintain officers of justice and, in certain cases, not to maintain soldiers and sailors, would be to give a nation up to invasion or dissolution; and either of these is nothing short of a destruction of a nation.

I have always contended, that this nation was not bound; that strict honesty, that the most perfect good faith, did not bind this nation to pay the fundholders to an extent to hazard its independence of foreign nations and the preservation of peace and order at home. I have always contended that it was just to cease to pay to the full extent before we were in danger of any such consequence. But, I have always contended also, that it would be unjust to make any diminution of the principal or the interest of the fundholder, until every particle of *public property* not necessary to the safety of the nation as a nation, had been brought to account and actually applied to the discharge of the debt. Now, then, if you could prove, or, if anybody could prove for you, that the leaving of the tithes, the glebes, the parsonage-houses, the im-

mense estates of the bishops and chapters and colleges; if you could prove that the leaving of these in your hands is necessary, obviously and clearly necessary to the existence of the nation, as a nation, or to its safety or to the continuance of its usual degree of power; if you could prove that the leaving of this property in the hands of the clergy, is necessary to these purposes, and, in short, that the nation must be destroyed, as a nation, if the property were not thus left for you to enjoy and consume; then I should say, that the property ought to be left where it is, though it should become necessary to take from the fundholder one-half, three-fourths, nine-tenths, or, even, the whole of his interest.

The question, then, is, whether the leaving of the property in your hands be or be not thus necessary to the safety of the nation. I am of opinion that it is not necessary for that purpose: I will give you my reasons for that opinion: I call upon any one of you to answer them; and, I am at all times ready to give to your answer circulation through the same channel that I circulate my reasons, on this sole condition, that the person who answers put his name to the answer.

It will be allowed by all rea-

sonable men, that some services ought to be rendered for the immense mass of property, the revenues of which you consume. The much greater part of the nation are disposed to believe, that you do not render any services at all. That is a thing not necessary for me to make out, the question with me being, whether that which you do, be it what it may, is necessary or is one of the means of preserving the safety and maintaining the power of the nation. Now, it appears to me that the way in which clergymen can contribute towards preserving the safety and maintaining the power of the nation is, by teaching morality to the people; by being the wise instructors of the rising generation; by being constantly amongst the middle and lower class of people especially; by teaching them moderation in their desires, humility in their wishes and their manners, as well by example as by precept; by being their comforters, their counsellors, their familiar friends, the peace-makers amongst them; but, above all other things, by constantly ministering to the wants of the necessitous, by being the distributors of the means of preserving life and health amongst them, by feeding the hungry, by clothing the naked, by visiting the sick, and by sheltering the houseless and the stranger: in short, by constantly exercising all the offices required by that greatest of all the precepts of Christianity, namely, to perform the duties of **CHARITY**. These are the ways; and there are no other ways in which your ministry, in which your having left in your hands such immense masses of property, can tend to preserve the safety, the independence and the power of the nation. Do you practise these ways? To teach morality to the people, to implant good principles in the rising generation, you must be with them; you must have them very frequently before you, face to face; you must converse with them after the manner, and almost as frequently as a father converses with his children. You must examine them individually; you must be acquainted, minutely, with their conduct; you must be personally kind or severe, as the occasion may require; your smiles must fill them with pleasure, your frowns must fill them with uneasiness. It is not the talking to them from a distant situation, and in a dictatorial style, that can give you the influence necessary, to encourage the good or dis-

courage the bad. Let me ask, then, whether you do or do not proceed, carry yourselves, go on from year to year, in the manner conformable to the description that I have given? If you do, the nation will decide (for the nation is a very good judge of the matter) that the leaving of this property to be consumed at your discretion, tends naturally to preserve the safety and necessary power of the kingdom: if you do not; if the nation should be of opinion that you do not, then you come not within the exception; then the property which you enjoy is not left in your hands for the preservation of the safety and power of the nation; and, then, according to the principles before laid down, the nation would be guilty of a flagrant breach of faith to the fundholders, if it were to take from them one farthing of the interest guaranteed to them by law, as long as any part of this great mass of public property was left to be enjoyed and consumed by you.

But, there is one of the duties allotted to christian clergymen, which must be noticed in a more particular manner. The property which you enjoy, arose entirely out of a principle of *charity*. Charity, those good works of

which St. James speaks, and, indeed, of which all the Apostles speak in the most positive terms, therein following the example of their Master himself; charity was the basis, and is the basis, of the Christian religion. To charity; that is to say, to the care of and the relief of the poor and the stranger, all the tithes and all that you possess and enjoy was dedicated. The proof that you do not employ these revenues in works of charity is, the law which has come to compel us all to contribute regularly and constantly towards the maintenance of the poor. During the last Session of Parliament, I thought it my duty to petition both the Houses, that you might be compelled by law to provide for the poor out of the Church revenues, and particularly out of the tithes, in the same manner that they were provided for out of the same resources by the clergy of the Catholic Church. The Noble Lord who presented my petition to the House of Lords, called, but in vain, upon the bench of Bishops for some reason, if they had any to give, in opposition to my petition. Silence is no answer at all; and, let me assure you, that, the nation is not prepared to maintain the poor by means of a general assessment,

to let you keep all the revenues to yourselves; and, after having made the fundholder pay poor-rates as well as other people, to leave the whole of this property in your hands, while his property is taken from him, upon the pretence that the nation is unable to pay him.

Since the tithes and other property of the Church came into your hands, a very large part of the churches have been suffered to tumble down and disappear. Divers Acts of Parliament have been passed for what is called the union of churches and parishes, though it ought to have been called the suppression of churches and parishes. The property consisting of parsonage-houses has suffered dilapidation to an enormous extent. I am preparing a book, and have been for some time preparing it, intended to exhibit, amongst other things, a true state of every parish in the kingdom in this respect. I have as yet, gone through only about one-third part of the counties of England; but that which I have gone through convinces me that, in nearly *one-half* of the parishes of England, those pieces of public property which are called parsonage-houses, have been suffered to *crumble into ruins*. Does not this

show, in the strongest light possible, that this property has been shamefully misused; and, does it not prove beyond the possibility of contradiction, that the clergy do not reside, do not live amongst their parishioners; cannot be their familiar friends and instructors; cannot be their moral guides; cannot teach them their duties towards God and towards man; cannot set them an example of sobriety in their living, moderation in their desires, and humility in their wishes and deportment. But above all things, does it not prove that they cannot be there upon the spot to be their comforters in sickness and to administer to them that charity which the laws of the Church and the laws of the land command them to administer in person, and in all humility and mercy.

To me it appears that no man of any sense and of any regard for truth, will pretend that the dilapidation of churches and of parsonage-houses; that all these neglects and abandonments, which are notorious as the sun at noon-day, do not prove that it is impossible that this mass of property, enjoyed and consumed as it now is, can have a tendency to preserve the safety, the independence and the usual power of the nation. But,

has not this manner of enjoying and consuming this mass of property an *opposite* tendency? Is any man sure, or will he offer an argument to prove, that this mass of property, as now enjoyed and consumed, does not naturally tend to render the nation *less* safe and *less* powerful than it otherwise would be? My opinion is that it does. Sir WILLIAM SCOTT, in that celebrated speech which he made in the year 1802, in apology for the delinquent non-resident clergy, said that they were "*invited* by the reformation to enter into the married state." Sir William Scott was the advocate ex-officio for the Clergy of the Established Church; and, as such, he performed his part with great fidelity and ability. But, here he took an unwarrantable liberty with the fact; for, the Act of Parliament which permitted them and still permits them to marry, expressly and in the most pointed terms, enjoined them to abstain from marriage, while it released them from the *punishments* of the old law consequent upon their attempting to enter into that state. It expressed the decided opinion of the King and Parliament that it was wrong for them to marry, except for the purpose of *avoiding* to do worse. So that this justly

celebrated civilian certainly stretched a point in favour of their reverences when he said that the reformation *invited* them to marry. Be this as it may, however, the thing has taken place; and the consequences are now before us. The first consequence is an enormous load of poor-rates imposed upon us all; another load called Church-rates; a non-resident Clergy; and a suffering poor people, with little or nothing to guide them as to their morals, with a desire to go to any place of worship but the Church; and, which is, perhaps, at the bottom, worse than all the rest, an innumerable progeny of parsons' children to be maintained as gentlemen or ladies by the rest of the community. Ours is the only instance that I have ever heard of, of a Church established by law, of a body of clergy whom the whole of the community are compelled to maintain, and those clergy permitted to marry: and, at the same time, a fashion prevailing created by the source of preferment, which fashion seems to hold it as wrong that the children of the clergy *should ever work*. I should suppose that in England and Wales (to say nothing about Ireland) there are at all times, including beneficed clergymen, ex-

pectants and curates, from fifteen to twenty thousand men. None of these men nor any of their wives ever think of doing any work. Their children, too, must be provided for by some means or other, other than those of labour. Consider, good Parsons, the constant supply of gentlemen and ladies that you thus give us! MAL-THUS, one of your own body, you may be sworn, in order to put an end to those poor-rates which had come as a very bad substitute for the charity administered by the Catholic priesthood; this Parson recommended that these poor-rates should be taken away; but, very far was master Parson from recommending that *you* should keep the poor, as in the days of your Catholic predecessors. He was for telling the poor that they *ought not to marry*, for, if they did, they had no claim to any relief whatsoever; they ought to be told to go to the law of nature and that that had *doomed them to starve!* This Parson, to whom, as the newspapers tell us, the *Royal Society* has given, for his book, a pension of a hundred pounds a year, said, that to give the poor relief when they were in want, was to give a "PREMIUM FOR POPULATION" when we had clearly too many people. It never struck the

Parson, I suppose, that to put this immense mass of public property into the hands of married Parsons was a most thumping "premium for population"? In addition, even, to this immense mass of property, he saw our "faithful Commons" voting, year after year, out of the taxes or the loans, a hundred thousand pounds a year "*for the relief of the poor clergy of the Church of England*"; and it never struck the Parson all the time that the relief thus given to married Parsons was no premium at all for population. Faith! this fellow was well worthy of his pension!

But, the evil by no means ends here. The great evil of all is, that the labouring part of the community; that the tradesmen, the farmers, the manufacturers, the mechanics, the labourers, have to pay taxes to maintain, in one shape or another, this enormous over-production of gentlemen and ladies. Offices of some sort, or pensions or sinecures: in one way or another, they must be and they are provided for out of the labour of the people. First they take away all the tithes and all the revenues which formerly provided for the poor and for the repair or building of churches. This numerous progeny of gentlemen

and ladies first take this away, and cause us all to be taxed for the relief of the poor and the repair of the churches. Next they get a part of the crown revenue, under the name of the royal bounty, and, the people's labour is again taxed to make up the deficiency to the crown; next they get positive grants of money out of the loans or taxes for the relief of the poorer of them. But, all is not enough for this numerous progeny: the sons must be put into offices of some sort or other: the daughters' husbands must be provided for in the same or some such sort of way; or else to the pension-list they come, and are there, also, kept out of the taxes.

Now, my good Hampshire Parsons, what a burthen would be taken from the shoulders of this slaving nation, of this everlastingly toiling, this notoriously half-starving people; what a burthen would be taken from their shoulders, if the King and Parliament would but be pleased, instead of passing laws at the instigation of Parson Malthus, to check the breeding of the common people, pass a law for appropriating this immense mass of Church property towards the liquidation of the Debt, and thus put an end to this numerous progeny of gentlemen and ladies.

Then, as to the moral effects, as to the harmony and peace of the country, as to the good will between man and man, what was ever so injurious as the present application of this mass of property. The single fact, that there are throughout this kingdom of England and Wales, four times as many meeting-houses as there are churches; this single fact ought to convince every man that this property is now misapplied. It is pretended that it is for the religious instruction of the people; yet, so notorious is the fact, that this instruction is carried on, where there is any of it, by subscriptions, by self-created societies, by parochial or county or district combinations; so notorious is this, that there is no man who will pretend to deny the fact; and if there were such a man, there stands the King's proclamation or rescript, ordering the Bishops to order their clergy to cause voluntary collections to be made from door to door throughout the kingdom, in order to raise money *to be put into lay hands to provide for the religious instruction of the people.* The King did not, indeed, expressly say that the money was to be put into lay hands; but the Bishops, in their circular instructions to their Clergy, directed them to

transmit the fruit of their collections to JOSHUA WATSON, of London; and it is notorious that he is or was a little while ago, a wine and spirit merchant in Mining-lane. I recorded this transaction in the First Part of the "Protestant 'Reformation,'" and in the very first page of that Work, and I was amused, the other day, by observing the turn which the Spanish translator had given to the passage alluded to. It appears, that, in Spanish, there is no such thing known as wine and spirit merchant, and they call Joshua Watson, *cabare*, which means *public-house keeper*, an error which I beg leave to correct; and, I take this opportunity of pointing out to the Spanish translator that Mr. Watson is or was a dealer in wine and spirits by the larger quantity, sold out to those who sell again by retail, and that his business was not to sell brandy, wine or gin by the glass; a correction for which you will certainly thank me, it being necessary to be made for the honour of the cloth. It was low enough, of all conscience, to send the collections resulting from a King's proclamation, to a wine and spirit merchant; but it would have been the very devil to send them to the keeper of a tippling-house.

Now, observe, these collections; this mode of giving the people religious instruction; these national schools, as they are called; what a pretty substitute are they for the personal and almost daily instructions given by the priest in the front of his altar. And, what a pretty scene is here! From ten to twelve millions sterling a year of public property, enjoyed and consumed by a clergy, who resort to a proclamation from their King as the head of their Church to get money out of the pockets of all the people indiscriminately, to be sent up to London to a wine and spirit merchant (not a *cabare*, Mr. Spaniard, if you please) in order that **RELIGIOUS INSTRUCTION** *may be provided for the people!* Is there a man, I care not of what length his conscience may be; I care not of what depth his wig or of what size his sleeves: is there a man upon this earth who will say, looking another man in the face at the same time, that, while the religious instruction of the people is to be provided for in this manner, according to the saying of the King himself, the clergy and their families ought to have the exclusive enjoyment of this immense mass of public property?

Here is mischief, too; for, this

instruction creates animosities. The clergy of the Church have not been able to retain the people; or, rather, they have not tried to retain them. The people have left them. Yet, the power of the Parsons, and their patrons as tithe-owners, as land-owners, as justices of the peace, as the patrons of the tax-gatherers, have a direct power sufficient to induce men to subscribe on occasions like this for the purpose of establishing schools in opposition to their own principles and their own wishes, perceiving, at the very moment that they are subscribing, that they are lending their support to that of which they disapprove. Were this immense mass of property applied towards the liquidation of the Debt, this great evil would cease also, and children would be educated peaceably and harmoniously, without any view to the predominance of one sect, or the pulling down of another.

Besides all this, there is the notorious fact that the legal character of the Church of England clergy has recently undergone a very great change. It was the law, that a clergyman should not *rent any farm*; that he should not *traffic* in any thing; that he should not live more than one

month in a year out of his parsonage house, unless in particular cases, which cases were specified in the law. This was an act passed in the reign of Henry the Eighth, and the object of it was, to confine the clergy strictly to their duty, in order to prevent the consequences of that laxity in them which had begun to take place in consequence of the King having assumed the headship of the Church. Now, will not any body laugh at the love of religion, at the devotion to the service of God and the Church, at the contempt of worldly mindedness; will not any one laugh at a clergyman who shall profess these, and who shall, at the same time, complain of the law of which I have just spoken? Will not any one laugh at such a clergyman, when they hear him most bitterly complain of being prevented from being a renting farmer, from being a trafficker for gain, or from being prevented from absenting himself more than a month in the year from that flock to watch over whom constantly, to bring the stray ones into the fold of Christ, if he can, to do his utmost to keep in that fold those who are already there, he has at his ordination solemnly promised before God at the altar! What, then, are we to

think of the clergy of this Church, who, in the year 1799, had been informed against in great numbers for the violation of this law; what are we to think of the clergy who came to the Parliament and prayed to be relieved from the *hardships* of this law; that is to say, who prayed; for that was the substance of the prayer, that they might, in future, be permitted to traffic for gain; that they might, in future, be permitted to be renting farmers and carry on farming for gain; that they might, in future, be permitted to absent themselves from their flocks; or, at least, that the old law, which they represented as so horrid a hardship, might be repealed or altered. It was done agreeably to their petition; and a discretionary power was lodged with the Bishop, to dispense, when he thought proper, with the injunctions of the old law.

Now they notoriously rent farms; they openly traffick for gain; they buy and sell horses, cattle and pigs, in open fair and market, and they have the reputation of being most skilful practitioners; that they non-reside most gloriously is equally notorious; and, it is not less notorious that at no place of fashion that you can go to, are there any description of persons more numerous than they,

in proportion to their numbers in the aggregate. By trafficking, was not meant the purchasing of any thing, or the selling of any thing; but, traffick consisted in that very low; that lowest of all employment, the buying of an article, no matter what, for the purpose of selling it again. The produce of his glebe, the priest might sell; things that he wanted for his use, he might buy; but, according to the doctrines of the Fathers of the Church, it was infamous in the priest to be a trafficker. They held traffick to be sinful in *all men*. St. Chrysostom (if you ever read him) says that this was the description of men whom our Saviour drove out of the Temple. To purchase of the producer and to change the shape or nature of the article, and then to sell it, was not deemed traffick; so that the miller might purchase of the farmer, the baker of the miller, and the consumer of the baker. To buy the thing and to sell it again, without changing its nature: this was deemed sinful in *all men*, and in a priest it was deemed infamous. Upon this doctrine of the Fathers the Act of Henry VIII. was founded; but this did not suit our Parsons; and a law was obtained to permit them to traffick without penalty.

Again I appeal to any man of

sense, whether a clergy, who traffick, who rent farms and who so frequently are wholly absent from their flocks, must not be injurious to religion and to morality. I ask whether it be possible for the common people not to have their faith shaken; not to be plunged into doubts; not to run about after other teachers at the risk of falling into all sorts of errors and wildnesses; I ask whether it be possible for this not to take place while the facts that I have here related are perfectly notorious? Now, if this immense mass were applied to other purposes, this evil would cease. These men might *farm*, and *traffick*, and *gallop about* the country to their hearts' content, and give rise to no criticisms on religion.

No good, therefore, but a great deal of evil, in my opinion, is the present employment of this mass of property; and, then we come to the natural conclusion, that it would be monstrous, indeed, for this property to remain where it is, while one farthing of the interest was taken from the fundholder. We come back to the point whence we started; that the nation is not bound to pay the fundholder, if it cannot pay him without manifest risk of destruction to itself; if it cannot do it

without risk to its safety or to the continuation of its usual degree of power. My opinion is, that this mass of property, as now enjoyed and consumed, is not only not necessary to, but is absolutely hostile to its safety and its power; I have given my reasons for this opinion; many other reasons could be given, but here, I take it, I have given enough; if you can answer me, do; but, unless you can, be you well assured that not one farthing of the fundholder's interest will ever be touched, as long as you shall remain in the enjoyment of this immense mass of public property.

I know what you think, and what you say. You think and say, that you are safe, for that the Church belongs, *in fact*, to those *who fill the seats*; and that they will take care to preserve the *fee* of that of which you have only the *life-interest*. But, how do you know, Parsons, that they *can* take this care? As we have seen above, our English Turgot told us last year, that we were, at one time, *within forty-eight hours of barter*. If our famous Turgot were right (and he was extremely *wrong* if he were not right) the barter itself *might* have come; and, if it had come, how would the seat-fillers have prevented the

re-adoption of the measure which I say would be just, before a single farthing of the fundholder's property was touched! Where would they have found the power to prevent such a measure? Barter is a short word, to express a total blowing up, a convulsive and general revolution of things, and a prostration of all power and a pell-mell of all property. So that the happy phrase of our English Turgot, included a vast deal. How then, again, I ask you, master Parsons, would those whom you look to for protection have gone to work to prevent the measure in contemplation, if the barter had really arrived? I am aware, as well as you, that, as long as the interest of the Debt can be paid in full tale, and in gold of full weight and fineness, that this immense mass of property will remain quietly where it is; and, though I confess that I do not like to see it there, I am quite willing to say, let it remain there, so long as a farthing of the interest of the Debt is not touched; but, the moment that it shall be proposed by any person in power to touch one farthing of the interest of the Debt, I am certain that from one end of the kingdom to the other, will redound the cry, "Touch not a farthing, until you

"have applied the property, now called Church-property, to the payment of the fundholders!"

It is strange to observe, what a different effect the anticipation of certain events has upon different men. The Devil is not more frightful to you than is the thought of another panic, or the thought of any thing that shall point immediately to the result that I have been contemplating. To me, nothing is so delightful; and, after having made due allowances for the bias which my wishes give to my opinions, I feel confident that my anticipations will be realized. Every symptom that appears upon the face of things, tends to confirm me in this opinion. The movements of those who wish to prevent that which I wish to take place, are a strong indication of this want of power to accomplish their object. It is clear that they are embarrassed to the last degree. They reject, to-day, schemes that delighted them but yesterday. Schemes abound, like jack-o'-lanterns in a bog in October. Where there is a great deal of scheming going on, confusion is pretty sure to be the end of the progress. Men who dread the accomplishment of my predictions; who dread them in their heart, yet half repeat them as

their own, in order to be prepared to boast of their sagacity. Things are now familiarly talked of, the propounding of which, the bare mention of which would, a few years ago, have marked out the utterer for a madman, or for a radical, at least. Many lofty aristocrats begin to repeat, as truisms, sentiments, the bare utterance of which were, in 1817, even in the Parliamentary Reports, I mean Reports of the Parliamentary Committees, set down as proofs of disaffection, and even of *treasonable designs*!

And, now, in conclusion, master Parsons, permit me to remind you a little of the part which you have acted, in conjunction with the cloth all over the kingdom, in the performance of the drama, which now promises us so amusing a catastrophe. A little while ago, Lord Milton, according to the reports of the newspapers, said, in the House of Lords, that those who urged on the war against France *were the real authors of all our difficulties*. He said, indeed, that he did not blame them; that he did not pretend to say that they had acted wrong; but that, right or wrong, they had been the cause of the difficulties. He was certainly right as to the cause; but, I must

confess, that I disagree with him as to the imputation of blame. If they were the cause of the difficulties, surely they are to have some blame imputed to them for the effect; and, though some men may be disposed to forbear from wishing to make them *legally* responsible for the mischief; and though it might be too much to say that their estates ought to be made to go as far as they would go in paying off the Debt that was occasioned by that war; still it is hardly to be expected of human patience and indulgence that one should restrain one's self from expressing great satisfaction at seeing them suffer in the end, in a pecuniary way, at least, for the mischiefs which they have brought upon themselves and upon so many others. In this way, master Parsons, you have had your full share of zeal and of activity. The most vehement in favour of the war were the clergy of the Church. At times, when every body else seemed weary of it, they came forward with new vigour to urge it on. In 1812, when even the bitterest of the lay anti-jacobins seemed weary of the war: even then the clergy came with an address to the Prince Regent, to prosecute it with fresh vigour; and, indeed, it is a

fact notorious to us all who lived in those days, that they regarded as disaffected and disloyal men, all those who seemed even to wish for the return of peace with France.

The truth is, that one great real ground of the war was *the prevention of a confiscation of church property in England*. Curious to behold what Castlereagh used to call the "working of events"! The war was begun and carried on; the army was raised, and the barracks built; the debt was contracted and augmented; the five-pound notes first and then the one-pound notes were made; and, all to prevent a reform of the Parliament and a new appropriation of the property of the Church: and, now, here are the barracks and the dead-weight; here is the debt; here are the five and the one-pound notes, all united together, pressing upon those who raised them and made them for their security; and, if I had each of you one by one to sit on the opposite side of the table with me, and could get from you your true way of thinking, you would confess that you were heartily sorry for this whole series of proceedings, of barracks, German troops, Habeas Corpus Suspension Acts, Gagging Bills and Power-of-Imprisonment Bills; and

further, I am convinced that you would confess that you thought the danger greater NOW than it was in the year 1793. You put the best face upon the matter that you can; you endeavour to get rid of your fears by thinking and talking about the immense resources of the country; you comfort yourselves with the hope that that which has been so long in coming will never come; but, still you fear; and, recollect, that this fear is the natural consequence of your own political conduct for nearly forty years past. It seems wonderful that your danger should arise out of the very step staken for your security; but, it is not more wonderful than true; not more true than just; and, not more just than it is pleasing to the mind of

WM. COBBETT.

CANNING,
HUSKISSON, and BURDETT.

"BURDETT AT CRIB."

MY Correspondent A. B. may be well assured, that the *dining of Burdett with Canning* did not escape me. SANCHO was not there; but, the thing was *pretty complete* without him. Here was Burdett actually "at Crib"; actually

lending a helping mouth in that eating and drinking out of the public money, for which he had censured this very man, with whom and at whose "crib" he was now feeding. But, more of this when, at an hour of more leisure, I shall make a grand showing up of this new feeder at the Crib. In the meanwhile, the *Master of the Crib* seems, if the newspapers do not lie (which ten to one they do), to be put in a *poor way*! What a devil of a *deroute* there would be, if he were to make a *die* of it! Oh, my God! Don Quixote and Sancho in *deep mourning* for the jester on Ogden's rupture! What the poor Whigs would then do, "the *Devil only knows*," as Burdett said of them, when they scrambled out of place in 1807; to which I will add, that the Devil and they only *care*! As to what *my wishes* on the subject ought to be, let it be remembered, that CANNING has said, that "he will *oppose Reform*, in "whatever shape it may appear, "to the *last hour of his Parliamentary life*." I, then, being convinced, that *nothing but Reform*, can give my country a chance of ever seeing happiness again, must, upon the face of things, wish that "*last hour*" may come directly. "*Parliamentary*

life" may, to be sure, end before *bodily life*; and, in that case, I am not in duty bound to wish the breath to be out of him; but, in his case, two lives seem to be inseparable; and, at the very least, duty to my country appears to command me to wish him to be wholly incapable *even of being chosen, or returned*, to sit in Parliament. Yet, I really do wish the man to live *some time longer*; at least *until all the small notes be put an end to*; because, I think, that this life in him would do us more good than his death. However, he is in other hands than ours; and, this I will venture to say, that we shall not break our hearts at his death, come when, or how it may; while he, who could make a jest of OG-DEN's rupture, can hardly complain at the anticipation of a *merry burying* of himself. It seems to me, that the only real and *sincere* mourner, upon this melancholy occasion, will be Daddy Burdett. Poor man! Baffled in all his projects and pursuits! Years "*seeking to find a public*"; and, when one was found, *afraid* to look it in the face! First trying (oh, how hard he did try!) to "*tear the leaves out of the accursed Red-Book*"; and trying (equally hard) *to get his name into those leaves*! But, if he should

now lose the master of "*the Crib*," where, good God! will the poor, miserable, destitute man look for a dinner, or where for a back to stick his knees into!

Alas! there is, too, it would seem, poor Mr. HUSKISSON "*very sick*," his illness having, as a Liverpool parasite tells us, been brought on by his "*great and constant mental exertions during the recent session of Parliament*"! This parasite is surely crazed! Why, he made but *two* speeches during the session, and I am very sure, that the Lord Chief Justice of the King's Bench does more "*mental*" work in a week than this man has ever done, or has ever been capable of doing, in a whole year. It is not, to be sure, Huskisson himself who says this; and we are not warranted in believing, that his illness was brought on by what is here called his "*mental exertion*"; but, if this were true, what a poor, feeble, shatter-brained thing this must be! And what a pretty chance have we, whose major affairs are committed to such a noddle!

TOM TIT.

THIS vile, little, spiteful, and yet stupid, thing, which is, I hear,

upon the point of uttering its last "*chee-wee-chee*," has, I understand, asserted, that I am speedily to be put into Parliament by Lord FOLKESTONE, whose father, the EARL OF RADNOR, this chee-weeing thing says, is on his *death bed*. I should not have noticed this piece of impudence and malignity, were a notice of it not due to my LORD FOLKESTONE, who has never, in his life, even hinted at the subject to me, and who has never had a hint on the subject from me. In short, there is not the slightest ground for the statement; but, TOM TIT having learned, I suppose, that this nobleman and his son and heir have always lived in singular harmony and affection, TOM had a mind to try, whether it were not possible to cause them to take their final leave in ill-blood! TOM will fail, I dare say; but one must take the will for the deed. TOM's lie contains the first intimation that has reached me of Lord Radnor's illness; and even that may be, as, indeed, I hope it is, as great a lie as the other; but, his Lordship must be in a *dangerous state indeed*, if he be nearer his end than I understand TOM TIT to be *to his end*.

GARDENING.

IN the Register of the week before last, I said, that I had, *on the third of July*, gathered a good large dish of KIDNEY (or French) BEANS, from one of the sorts of my *American Seed*, growing in the natural ground. On the 6th of July I gathered nearly *a bushel*, not "*Imperial*," not that deplorable bombast, but *Winchester bushel*, which were sold at Covent-Garden market, *by measure*, while there were not, I am told, any other Kidney Beans sold there, on that day, except by *tale*; that is to say, by the hundred, *wrapped up in papers*. I took *no particular pains* to get my Beans early; and I am convinced, that the earliness arises from the Seed having been grown in a hot country.—I should like to have, from any Correspondent that can give it me, information of Beans of this kind (I mean *Dwarf Kidney Beans*, of any colour) having been fit to gather earlier, or so early, as the 3d of July. As far as I can learn (and I have seen the grounds of several very skilful gardeners) these *American Beans* are *full one week earlier* than any others that

we have in England. A *week* is a great deal, in a case like this; and, though this is what may be called *a puff*, how are we to make acquisitions like this, unless they be made known to us? And how was I to cause these Beans to be cultivated in England, unless I had the Seed to put into people's hands? And, how was I to have it, without buying it and paying the freight and duty upon it? And, where was I to get the money, unless I sold the Beans?—I have proved the *earliness*, and I am now keeping an account of the *quantity of the crop* on a certain extent of ground.

 PROTESTANT
 " REFORMATION. "

THIS work is now completed in TWO PARTS. The FIRST PART, price 4s. 6d. bound in boards, contains the History of that important Event, and traces it, in its consequences, down to the present day, proving, agreeably to the title of the work, that the event has impoverished and degraded the nain body of the people of England and Ireland.—The SECOND PART, price 3s. 6d., contains a List of the

Abbeys, Priories, and other religious foundations and pieces of real property, confiscated, or alienated, by the "Reformation" sovereigns and parliaments, and has prefixed to it an INTRODUCTION, proving the clear right, and the reasonableness and justice, of the taking that part of all this property (including the tithes), that still remains *public property*, and of applying it to the liquidation of the Debt, or to any other public use or purpose.--There is, besides, now just published, a FRENCH TRANSLATION of the FIRST PART, price, bound in boards, 4s. 6d. This translating has been executed with great care by a very able hand, and has been made as nearly literal as the language would permit, in order that it might be used as an *Exercise-Book* in the learning of French by English Scholars, or of English, by French Scholars; and, as the subject is deeply interesting, especially to English youth, I think that the work is eminently calculated to be useful in this capacity.

The FIRST PART of this work, which came forth, at first, in Numbers, began to be published in November, 1823. It was finished in March, 1825. It has, therefore, now, been completed up-

wards of two years; yet, it has never been noticed by any of the things which are called "REVIEWS," and by which, several dozen of men, who ought to be sweeping the streets, or blacking shoes, make a shift, by keeping their names out of sight, to pick up a good living, without doing any work that is useful to society. These men, it is notorious, *take money from authors and booksellers* as a reward for praising their works. They are notoriously so many sets of *hired hacks*, who write for so much the page, and, sometimes, by the day, or the week, or the month. If the public, who is still their dupe to a great extent, wanted any proof of this, what stronger or more striking could be tendered, or thought of, than the facts, that the First Part of this work of mine has been sold, in this kingdom, to the extent of *forty thousand copies*, making 640,000 Numbers; that two Stereotype Editions of it, *in English*, have been published in the United States of America, where the sale of this work has greatly surpassed any work ever known in that country, the Bible only excepted; that this work has been translated into *Spanish*, and that [two separate translations of it have been published in that language; that this

work has been translated into *French* in France, and published at Paris; that this work has been translated into *German*, and published at Geneva; that it has been translated into *Italian*, and published at *Rome*; and, that this work, thus spread over the world, has never been named in any one of those things, which are called "REVIEWS", and which profess to give their readers correct information, *relative to all new books or pamphlets*. To these facts, I have only to add, that I have never so debased myself as to hire, to pay, to bribe, either with money, victuals or clothes, any one of the mercenary tribe, by whom these Reviews are conducted, or written.

These facts prove two things; first, that nobody ought to place any confidence in these periodical publications; and, second, that no author, whose work is really meritorious, need care a straw about what they say, or what they omit to say. They make a branch of the means of delusion, employed by CORRUPTION. They are amongst her tools; they are amongst the instruments that have brought England to her present state. They will exist as long as CORRUPTION shall live to feed them; and, whenever she shall

fall under the sword of national justice, these, her instruments, will perish, like the filthy vermin on the carcass of an expiring beast of prey.

TO CORRESPONDENTS.

It was a mistake of the Printer's to call Bott Smith "*swaggy*." I wrote *scraggy*; that is to say, bony, poor, stripped of all good parts, rough, and nasty-looking, not worthy of the name of *meat*, yet not absolutely *offal*; in short, like a *scrag of mutton* from the neck of a rotten, bare-boned, old ewe, that had died in a ditch.

In my last Register, I made great mention of Mr. RUGGLES, the author of a work which I then mentioned. I should be obliged to any Correspondent, who could and would inform me, whether Mr. Ruggles be *still alive*, or not. He dated his book from CLARE, which is, I believe, in *Essex*. Perhaps some Correspondent can tell me, whether he be, or were, a *lawyer*; or what else he was, besides being (as he was) a Justice of the Peace for the Counties of Essex and Suffolk.

MARKETS.

Average Prices of CORN throughout ENGLAND, for the week ending July 6.

Per Quarter.

	s.	d.		s.	d.
Wheat ..	60	9	Rye	43	4
Barley ..	40	11	Beans ...	51	1
Oats	30	3	Pease ...	49	3

Total Quantity of Corn returned as Sold in the Maritime Districts, for the week ended July 6.

	Qrs.		Qrs.
Wheat ..	27,982	Rye	331
Barley ..	2,493	Beans ...	431
Oats ...	3,006	Pease	59

The Six Weeks Imperial Average, by which the Duty on Foreign Corn is regulated.

Per Quarter.

	s.	d.
Wheat	61	1
Rye	42	7
Barley	29	10
Oats	44	10
Beans	52	4
Pease	50	2

Corn Exchange, Mark Lane.

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, July 7.

	Qrs.	£.	s.	d.		s.	d.
Wheat..	3,755	for 12,002	5	11	Average, 64	1	
Barley..	210	..	403	2	0	.....	38 4
Oats..	3,093	..	4,374	4	7	.....	28 3
Rye....	25	..	47	17	6	.....	38 3
Beans..	80	..	192	17	6	.....	48 2
Pease ..	0	..	0	0	0	.....	0 0

Friday, July 13.—There are this week moderate arrivals of both British and Foreign Grain. The Wheat trade is very dull, and hardly maintains Monday's prices. In Barley, Beans, and Pease, there is no

alteration to note. Oats fully support the terms last quoted. Flour continues without variation.

Monday, July 16.—In the course of the preceding week, the supplies of English Grain were rather small, but of Foreign Oats there was another considerable arrival. This morning there is a fair quantity of Wheat fresh up from Essex and Kent, but of all other sorts of Corn there is very little supply. The weather continues dry and hot, which at present is regarded by our buyers as favourable; they, in consequence, manifest very little disposition to make purchases. Superfine samples of Wheat have obtained the prices quoted on this day se'nnight, but other qualities meet a dull sale, and are rather lower. Foreign Wheat, liberated, has further declined 1s. to 2s. per qr.

Barley is stated 1s. per quarter lower than last Monday. English parcels of Beans and Pease are no lower, but Foreign continue to decline in value. There continues a country demand for Oats, and this article fully maintains the terms last quoted. The Flour trade continues very dull, at no alteration in prices. The duty to liberate the bonded Wheat is this week 22s. 8d. per quarter, being 2s. per quarter lower than last week, in consequence of the aggregate average, Imperial, being 1d. above 61s. per quarter.

Price on board Ship as under.

Flour, per sack	50s. — 55s.
— Seconds	45s. — 48s.
— North Country ..	44s. — 47s.

COAL MARKET, July 13.

<i>Ships at Market.</i>	<i>Ships sold.</i>	<i>Price.</i>
107½	47½	28s. 0d. 36s. 9d.

Account of Wheat, &c. arrived in the Port of London, from July 9 to July 14, both inclusive.

	Qrs.		Qrs.
Wheat ..	3,294	Tares	—
Barley ..	598	Linseed ..	1,858
Malt	3,804	Rapeseed .	—
Oats	563	Brank ..	430
Beans ...	347	Mustard ..	37
Flour	7,817	Flax	—
Rye	5	Hemp ...	75
Pease	219	Seeds ...	—

Foreign.—Wheat, 8,533; Barley, 7,114; Oats, 44,284; and Beans, 1929 quarters.

HOPS.

Price of Hops, per Cwt. in the Borough.

Monday, July 16, 1827.—Our accounts this day from Kent and Surrey state, the vermin have decreased this last week, and the bines are growing. Duty is estimated at 75,000*l*. Nothing doing in Hops; prices nominal. From Worcester accounts are not so favourable. If the present hot weather continues without rain, a short time will show whether the improvement is likely to continue, upon which, at present, there are various opinions.

Another Account.

July 16.—The reports from Kent and Sussex speak of a partial improvement, viz. in the plantations which had partially escaped the blight, whilst the bulk are getting worse daily. Farnham are likely to be as bad as in 1825. The Worcester accounts continue most unfavourable. There is nothing doing in Hops.—Duty, 80,000*l*. for the kingdom.

Maidstone, July 12.—We have no difficulty in our report this week, as all the accounts agree that there is a great improvement in the Hops, as the vermin are much decreased, and the bines keep growing, and look better every day. The duty, we hear, is called 70,000*l*., and we consider it not over-rating.

Worcester, July 11.—The accounts from our Plantation this week are decidedly worse; the lice have much increased, and the honey is very prevalent; the blight has attacked the fresh shoot; in the yards most affected, the plant is assuming a very sickly appearance. This is the general report, but there are exceptions; there are some yards in the parishes of Leigh and Suckley, which, we are told, have a very favourable appearance. Our Duty is lower. Prices do not move; the average on Saturday, was 6*l*. 6*s*. to 6*l*. 15*s*. In the Borough yesterday, the Duty of the kingdom advanced to 56,000*l*., and prices gave way a little, in consequence of favourable accounts from Mid-Kent.

SMITHFIELD, July 16.

Per Stone of 8 pounds (alive).

	s.	d.	s.	d.
Beef	4	0	to	5 0
Mutton . . .	3	10	—	4 10
Veal	5	0	—	6 0
Pork	4	4	—	5 4
Lamb	5	0	—	5 8

Beasts . .	2,050	Sheep . .	24,410
Calves . .	277	Pigs . .	93

NEWGATE, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	3	8	to	4 8
Mutton . . .	3	8	—	4 4
Veal	3	8	—	5 8
Pork	3	8	—	5 8
Lamb	3	8	—	5 8

LEADENHALL, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	3	4	to	4 6
Mutton . . .	3	8	—	4 4
Veal	3	8	—	5 4
Pork	4	0	—	5 8
Lamb	3	8	—	5 8

POTATOES.

SPITALFIELDS, per Ton.

	<i>l.</i>	<i>s.</i>	to	<i>l.</i>	<i>s.</i>
Ware	3	0	to	4	10
Middlings.....	1	15	—	2	5
Chats	1	15	—	0	0
Common Red..	0	0	—	0	0

Onions, 0s. 0d.—0s. 0d. per bush.

BOROUGH, per Ton.

	<i>l.</i>	<i>s.</i>	to	<i>l.</i>	<i>s.</i>
Ware	3	0	to	4	0
Middlings.....	1	10	—	2	0
Chats	1	10	—	0	0
Common Red..	0	0	—	0	0

HAY and STRAW, per Load.

Smithfield.—Hay....85s. to 126s.

Straw...40s. to 50s.

Clover, 100s. to 147s.

St. James's.—Hay... 105s. to 135s.

Straw .. 40s. to 54s.

Clover . 100s. to 140s.

Whitechapel.--Hay.... 84s. to 120s.

Straw...42s. to 48s.

Clover 100s. to 150s.

AVERAGE PRICE OF CORN, sold in the Maritime Counties of England and Wales, for the Week ended July 6, 1827.

	Wheat.		Barley.		Oats.	
	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>
London*	63	5	39	6	28	5
Essex	61	5	45	6	25	9
Kent.....	60	4	40	3	30	10
Sussex.....	58	10	42	0	37	0
Suffolk	59	5	41	8	28	1
Cambridgeshire.....	54	7	0	0	24	3
Norfolk	57	10	40	1	35	7
Lincolnshire	58	5	37	10	27	1
Yorkshire	57	9	39	4	25	4
Durham	61	9	41	5	40	6
Northumberland	60	3	41	3	33	2
Cumberland	66	0	41	8	33	3
Westmoreland	65	1	43	4	36	8
Lancashire	63	10	46	0	31	10
Cheshire	64	5	0	0	33	6
Gloucestershire.....	58	2	40	0	40	0
Somersetshire	60	5	33	0	31	5
Monmouthshire.....	65	2	0	0	0	0
Devonshire.....	62	3	40	9	33	9
Cornwall.....	66	5	42	7	37	2
Dorsetshire	59	8	39	5	34	3
Hampshire	59	6	43	0	0	0
North Wales	72	6	46	7	29	3
South Wales	65	6	44	8	25	8

* The London Average is always that of the Week preceding.

Derby, July 14.—Our market this day was very thinly attended, and but very little business done. Fine Wheat was in demand, at last week's prices.—Wheat, best, 60s. to 65s.; Oats, 28s. to 35s.; Barley, 38s. to 43s.; and Beans, 54s. to 62s. per eight bushels Imperial measure.

Guildford, July 14.—Wheat, new, for mealing, 16l. 5s. to 18l. per load. Barley, 40s. to 45s.; Oats, 27s. to 35s.; Beans, 55s. to 56s. per quarter.

Horncastle, July 14.—We had but a small show of samples of Grain at our market this day, but quite sufficient for the demand. Little or no alteration in prices since our last.—Wheat, from 56s. to 60s.; Barley, 40s. to 42s.; Oats, 30s. to 34s.; Beans, 60s. to 64s.; and Rye, from 42s. to 45s. per quarter.

Ipswich, July 14.—Our market to-day was very small, and prices remain without alteration, as follow:—Wheat, 54s. to 63s., and Beans, 48s. to 50s. per quarter.

Manchester, July 14.—There has been rather more business transacted during the week; and at our market to-day there was a short supply of Wheat of English growth, which fully supported the price of this day week; but of Foreign the supply was good, and sales to a considerable extent were made of such parcels as were sweet, at 9s.; also a few samples of high mixed Dantzic readily fetched 9s. 4d. per 70lbs. Foreign Barley in plentiful supply, which met a tolerable free sale. Oats were not so brisk in sale, and prices gave way 2d. to 3d. per 45 lbs. Beans 1s. to 2s. per quarter lower, and dull sale. Boiling Pease are 6d. per bushel lower, and in limited demand at that reduction. Malt steady. Flour is dull sale, except Irish, of which there have been sales to a considerable extent, at 45s. per sack.

Newcastle-upon-Tyne, July 14.—The supply of Wheat from the farmers continues to fall off, and to-day we had a very small market, but there were several samples offering from granary, and the millers supplied themselves at about last week's prices. Rye in limited demand. Barley for grinding is in good demand, at about 1s. per stone. Malt dull sale. English Oats are very scarce; but we have further arrivals of Foreign, for which the demand is limited, but, in consequence of unfavourable reports of the crop, the holders are asking higher prices.

Norwich, July 14.—We had only a small supply of all Grain to-day, the demand for Wheat brisk; Red, 55s. to 61s.; White to 63s.; Barley, nominal; Oats, 25s. to 29s.; Beans, 41s. to 43s.; Pease, 42s. to 44s.; Boilers, to 48s. per quarter; and Flour, 44s. to 46s. per sack.

Reading, July 14.—We had a moderate supply of Wheat, which was heavy in disposal, on much the same terms as last week. We note it by the Imperial measure, at 58s. to 70s. per quarter. A few sacks of Barley were sold at 44s. per quarter. The Oat trade was dull, without any variation in price. For prime Beans 63s. per quarter were asked, but not obtained; some of inferior quality sold at from 50s. to 60s. per quarter.—Pease, 54s. per quarter. Flour nominally 49s. per sack. Wheat, 58s. to 70s.; Barley, 44s.; Oats, 28s. to 40s.; Beans, 60s. per quarter.—Flour, 49s. per sack.

Wakefield, July 13.—We have a very short supply of Wheat fresh up here to-day; fine fresh samples are scarce, and obtain the rates of last week; but Wheat which has been some time in granary meets dull sale, at rather less money. The supply of Oats is large, and the sale heavy, at rather lower prices. No English Barley at market; good Foreign is offering at 37s. and 38s.

COUNTRY CATTLE AND MEAT MARKETS, &c.

Manchester Smithfield Market, July 11.—Our Market this day was but poorly supplied with Sheep, which met with a brisk demand, at $\frac{1}{2}d.$ per lb. advance on last week's rates. The demand for Cattle, Calves, Pigs, and Lambs, was tolerably good; and the best sorts were ready sale, at last week's rates—Beef, $4d.$ to $7d.$; Mutton, $5d.$ to $6\frac{1}{2}d.$; Lamb, $5\frac{1}{2}d.$ to $6d.$; Veal, $5d.$ to $7\frac{1}{2}d.$; and Pork, $4d.$ to $5d.$ per lb., sinking offal.

Norwich Castle Meadow, July 14.—The supply of fat Cattle to this day's market was sufficient for the demand, but the quality not good; prices $8s.$ to $8s. 9d.$ per stone of 14 lbs., sinking offal: Store Stock was again to-day abundantly supplied; Scots sold at $4s.$ to $4s. 6d.$ per stone of what they will weigh when fat, but not freely; Short-horns, $3s.$ to $3s. 6d.$; Cows and Calves, and Homebreds of one and two years old, sale quite flat. The sale and prices of Horses, both Riding and Cart kinds, are almost nominal. The Sheep pens were again to-day well filled, and the sale flat; Shearlings, $13s.$ to $28s.$; fat ones to $40s.$; Lambs, $10s.$ to $17s. 6d.$ each; Pigs but few offered, sale brisk, fat ones to $7s. 6d.$ per stone.—Meat: Beef, $7d.$ to $9d.$; Veal, $6d.$ to $8d.$; Mutton, $6d.$ to $7d.$; Lamb, $6d.$ to $7d.$; and Pork, $6d.$ to $7\frac{1}{2}d.$ per lb.